THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours." BOOK OF MORMON, ALMA 34: 32.

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CERTAINTY IN FAITH*

ELDER J. GOLDEN KIMBALL

OF THE FIRST COUNCIL OF SEVENTY

I WAS NOT ABLE to be at conference yesterday, but, as I lay on the lounge and listened to the radio, I am glad to say to the people, I heard every word that was said, even at that long distance. I listened with great interest and partook of the spirit of the conference. As far as I am concerned, my brethren and sisters, I feel that it is victory or death. I haven't a vision of any kind whatsoever. I have no ambition to achieve honours, and I have only one viewpoint, and that is salvation. I desire most fervently to walk in the footsteps of my father, Heber C. Kimball, and to emulate, as far as I am capable, his example, and to be one among the number who are loyal and true and faithful to the Church.

. . . .

All the passion I have had for the past forty years I have put into this work, with all the mistakes and blunders, and my spirit has worn out my body. As I grow older, I become more silent, with a desire to be alone. To me, one glimpse of immortality would mean that death would lose all cause of fear and would hasten my desire to go home. As someone has said: "Why fear death? It is the most beautiful adventure of life."

What is the good of all this education and science if it cannot tell us that there is a survival after death? What is the good of it all if it cannot answer a simple question like that? Science seems not to know what lies beyond the "No Man's Land", so we must turn our faces and our desires to God for an answer. It has

*From an address delivered at the fourth session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 7th, 1928.

been remarked very often that when we meet a really big man we almost invariably find a simple man, devoid of pride and arrogance. One reason lies in the fact that every man holding a big position knows in his own soul, if he be honest, that there are forces entirely outside of himself that have led him onward to do big things. The man of the world calls it luck, just a series of accidents; but Latter-day Saints feel that great men and good women succeed because the front door of their intelligence is always open to inspiration and because of their dogged determination and effort to carry out what God has inspired them to do. What a man is worth in this world depends on the kind of life he leaves behind him as he passes. His riches consist not of what he brought with him, but of what he left behind him as he bestowed his goods and influence to uplift and help the poor.

. . . . .

God bless you one and all. I sustain and uphold the hands of the Priesthood, and I desire, as you do, to be saved and exalted in the presence of God, which, if I know anything, I know it must be the greatest gift of God to His children. God bless you. Amen.

JOHN BENBOW AND THE UNITED BRETHREN

Elder Richard L. Evans

Hill Farm, Castle Frome, Ledbury, Herefordshire—such is the mail address of the one-time habitation of Mr. John Benbow—God bless his memory!—to whom Wilford Woodruff was directed by the power of God in the early spring of 1840. It is not difficult for any stranger who has tried to find the old Benbow farmstead to believe that Wilford Woodruff would never have reached John Benbow or the United Brethren had not the Lord been his Guide.

Hill Farm just does not happen to be on the road to anywhere in particular. It lies between Worcester and Ledbury by an indirect and circuitous route, about six miles from the latter town. The nearest village—virtually a road crossing, which does not lend any dignity to the term "village" for having been applied there—is Froome's Hill, roughly a mile from Hill Farm. Froome's Hill was plaintively described by one old inhabitant as a "one-pub village"—which would probably correspond to the "one-horse town" of America. The same old-timer harked back with pride to the days when the village boasted two public houses instead of only one.

THE SCENE OF "MORMON" ACTIVITY

Froome's Hill, with its surrounding acreage, is not without distinguishing history, however. It was once the centre—and a most fruitful centre—of intensive "Mormon" activity. No one lives there to-day who personally remembers Wilford Woodruff

or his associates, but the country folk even yet rehearse tradition and unwritten history concerning "Mormon" days. Many of the stories, which have been oft whispered through three or four generations, and which have gained notably in colour and peculiar twists at each whispering, have now assumed strange and distorted characteristics quite out of keeping with the originals. But considering the remarkable nature of the actual happenings it is not surprising that this should be so, after the lapse of a near-century period. The simple and truthful story, without any borrowed elaboration, has enough of romance, enough of adventure, enough of the miraculous, enough of achievement and success, to hold the interest of the most indifferent reader.

The descendants of those who early received the latter-day message of truth in that vicinity may well give praise and thanksgiving to the God of heaven and earth. Froome's Hill and Hill Farm were then tucked away from the world except for the few who happened to live there. Even to-day numerous inquiries proved that inhabitants of nearby towns and cities are unable to direct the traveler to Froome's Hill village—nor have many ever heard of the place. Only by a troublesome number of direct questionings at frequent points along the road is it to be reached by strangers in private conveyance. How then, eighty odd years ago, must Wilford Woodruff, who had never before been in England, who had never before heard of Froome's Hill or Castle Frome or John Benbow, who had no intention of leaving the Potteries, no intention of going south—how must he have reached John Benbow, Hill Farm, Castle Frome, Ledbury, Herefordshire? There is only one answer, and that is the right one, the one that the Lord gave him when he inquired in the town of Hanley on March 2nd, 1840: Many souls were waiting and praying for truth.

IN THE HOUSEHOLD OF BENBOW

To fulfil the divine directions received at this time Wilford Woodruff left Hanley in the Potteries by coach on March 3rd. The first day he traveled to Wolverhampton, about twenty-six miles, and spent the night. On March 4th he completed the journey by coach to Worcester, and from there proceeded afoot about fifteen miles to the home of John Benbow, where he was entertained, and where happenings of far-reaching nature quickly transpired.

John Benbow proved to be a wealthy and independent farmer who lived in a rural mansion with his good wife, Jane Benbow. The couple were childless. They were members of an independent church body that had severed relations with the Wesleyan Methodists and had taken upon themselves the name "United Brethren." There were approximately six hundred in the society—truth-seekers almost without exception. Among their number

were forty-five licensed preachers. At their disposal were many licensed meeting rooms. At their head stood Mr. Thomas Kington, a capable, sincere, truth-loving shepherd of a searching flock.

The above information was imparted to Elder Woodruff on the first night of his stay at Hill Farm. Of his introduction into the worthy household of Benbow he wrote:

I presented myself to him [John Benbow] as a missionary from America, an Elder of the Church of Jesus Christ of Latter-day Saints, who had been sent to him by the commandment of God as a messenger of salvation, to preach the Gospel of life to him and his household and the inhabitants of the land. He and his wife received me with glad hearts and thanksgiving. It was in the evening when I arrived, having traveled forty-eight miles by coach and on foot during the day, but after receiving refreshments we sat down together, and conversed until two o'clock in the morning. Mr. Benbow and his wife rejoiced greatly at the glad tidings which I brought them.

Of the independent church society Elder Woodruff wrote further:

This body of United Brethren were searching for light and truth, but had gone as far as they could, and were calling upon the Lord continually to open the way before them and send them light and knowledge, that they might know the true way to be saved. When I heard these things I could clearly see why the Lord had commanded me, while in the town of Hanley, to leave that place of labour and go to the south; for in Herefordshire there was a great harvest field for gathering many Saints into the kingdom of God. After offering my prayers and thanksgiving to God, I retired to my bed with joy, and slept well until the rising of the sun.

TRUTH-SEEKERS GATHER TO HILL FARM

Upon arising on the morning after his arrival Elder Woodruff informed Mr. Benbow of his desire to begin at once upon the business that brought him there—that of bearing witness of the Gospel restoration. He had not far to go nor long to wait. In the Benbow home was a commodious room licensed by law for preaching. The use of this room the worthy Mr. Benbow proffered. He did more than that—tidings were sent from farm to farm that a missionary from America would hold forth at the Benbow home that evening. Elder Woodruff continues:

As the time drew nigh many of the neighbours came in, and I preached my first Gospel sermon in the house. I also preached at the same place on the following evening, and baptized six persons, including Mr. John Benbow, his wife, and four preachers of the United Brethren. I spent most of the following day in clearing out a pool of water and preparing it for baptizing, as I saw that many would receive that ordinance. I afterwards baptized six hundred persons in that pool of water.

The punctuating points of Wilford Woodruff's ministry in the John Benbow country, and the summary of his successes, are best told in his own words:

On Sunday, the 8th, I preached at Froome's Hill in the morning, at

Standley Hill in the afternoon, and at John Benbow's, Hill Farm, in the evening. The parish church that stood in the neighbourhood of Brother Benbow's, presided over by the rector of the parish, was attended during the day by only fifteen persons, while I had a large congregation, estimated to number a thousand, attend my meetings through the day and evening.

When I arose to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me. I asked him: "For what crime?" He said: "For preaching to the people." I told him that I, as well as the rector, had a license for preaching the Gospel to the people, and that if he would take a chair I would wait upon him after meeting. He took my chair and sat beside me. For an hour and a quarter I preached the first principles of the everlasting Gospel. The power of God rested upon me, the Spirit filled the house, and the people were convinced.

At the close of the meeting I opened the door for baptism, and seven offered themselves. Among the number were four preachers and the constable. The latter arose and said: "Mr. Woodruff, I would like to be baptized." I told him I would like to baptize him. I went down into the pool and baptized the seven. We then came together. I confirmed thirteen, administered the Sacrament, and we all rejoiced together.

The constable went to the rector and told him if he wanted Mr. Woodruff taken for preaching the Gospel, he must go himself and serve the writ; for he had heard him preach the only true Gospel sermon he had ever listened to in his life. The rector did not know what to make of it, so he sent two clerks of the Church of England as spies, to attend our meeting, and find out what we did preach. They both were pricked in their hearts, received the word of the Lord gladly, and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. The rector became alarmed, and did not venture to send anybody else.

The ministers and rectors of the south of England called a convention and sent a petition to the Archbishop of Canterbury to request Parliament to pass a law prohibiting the "Mormons" from preaching in the British dominions. In this petition the rectors stated that one "Mormon" missionary had baptized fifteen hundred persons, mostly members of the English Church, during the past seven months. But the Archbishop and council, knowing well that the laws of England afforded toleration to all religions under the British flag, sent word to the petitioners that if they had the worth of souls at heart as much as they valued ground where hares, foxes and hounds ran, they would not lose so many of their flock.

I continued to preach and baptize daily. On the 21st day of March I baptized Elder Thomas Kington. He was superintendent of both preachers and members of the United Brethren. The first thirty days after my arrival in Herefordshire, I had baptized forty-five preachers and one hundred and sixty members of the United Brethren, who put into my hands one chapel and forty-five houses, which were licensed according to law to preach in. This opened a wide field for labour, and enabled me to bring into the Church, through the blessings of God, over

eighteen hundred* souls during eight months, including all of the six hundred United Brethren except one person. In this number there were also some two hundred preachers of various denominations. This field of labour embraced Herefordshire, Gloucestershire and Worcestershire, and formed the conferences of Garway, Gadfield Elm, and Froome's Hill. During this time I was visited by President Young and Dr. Richards.

The power of God rested upon us and upon the Mission in our field of labour in Herefordshire, Worcestershire and Gloucestershire. The sick were healed, devils were cast out, and the lame made to walk.

CONCERNING JOHN BENBOW

It is to be regretted that more concerning the personal life of John Benbow is not readily accessible. That he was a sincere truth-seeker was proved by means more tangible and lasting than words. To begin with he, a man of position and wealth in his farming community, humbled himself and complied with the initial requirements of the Gospel of the Master. His good works did not stop there. Without obligation or recourse he contributed three hundred pounds to print the first British edition of the Book of Mormon. Soon after that time he emigrated to the body of the Church in America. Before so doing he left certain properties, including the Gadfield Elm Chapel, for the disposal of the Church in Britain and for the benefit of emigrating poor. At a later date he was among those who stood bond for the Prophet Joseph Smith when evil-designing judges had set bail so high that they felt sure no one would guarantee it. John Benbow was also a captain of fifty in the 1848 company of Brigham Young. This Church and kingdom has ever been better for the services of John Benbow.

HEEDING "THE STILL SMALL VOICE"

Wilford Woodruff laboured in Herefordshire territory until early August, 1840, when he traveled to London with Heber C. Kimball and George A. Smith to introduce the Gospel into the Metropolis. His Herefordshire labours were broken by the general conference of the Church in Preston, April 6th, 1840, attended by a majority of the Quorum of the Twelve, and by the general conference gathering in Manchester on July 6th, 1840. Concluding in his own words:

> The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the Spirit of God, and the revelations of the Holy Ghost. The people were praying for light and truth, and the Lord sent me to them. I declared the Gospel of life and salvation, some eighteen hundred* souls received it. . . . In all these things we should ever acknowledge the hand of God and give Him honour, praise and glory, forever and ever. Amen.

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*This number is given at a lower estimate in other accounts. It is approximate only.

HILL FARM TO-DAY

"THAT POOL OF WATER" on the farm of John Benbow, spoken of by Wilford Woodruff, remains to-day much the same, according to those who are in a position to know, as it was in the day of Wilford Woodruff's sojourn at Hill Farm. It has recently been visited and photographed. Nature, it would almost appear, prepared such a place with designing intent. Fed by clear water, screened by natural leafage, situated but a few score yards from the house of Hill Farm, it offers itself as an admirable baptismal font.

"That pool of water" on Hill Farm in which Wilford Woodruff baptized the United Brethren. The gentleman in the picture is the present manager of Hill Farm.

The acres once tilled by John Benbow's men are little changed. Methods of agriculture and the crops, possibly, have altered much—hops are the chief product to-day. But the sheds, and even the farm villa itself, have changed remarkably little as to exterior. Breaks and irregularities in the barnyard wall have been left, and even the sag in the old front gate appears to be the same—except that it may tilt a degree or two more now. In fact, the outward appearance of Hill Farm has changed so little that it was by means of an old photograph, reproduced in the *Juvenile Instructor* in connection with an account of Brigham Young's missions by Sister Susa Young Gates, that the old farmstead was located at all. Few in the village remembered John Benbow, but the old-timers in the "pub" at Froome's Hill immediately recognized the farm by the photograph, and one of them gladly accompanied the inquirer to it.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 11, 1928

EDITORIAL

"THE GOSPEL AND HEALTH"

THE STUDY COURSE entitled *The Gospel and Health* will be completed this week by most of the Mutual Improvement Associations of the British Mission. Already the good effects of this study are evident among our people. Now let us remember and continue to put into practice the important truths taught in this course of study.

Latter-day Saints seek to build healthy bodies, for to them the body is the holy tabernacle of an immortal spirit. And, that spirit speaks best and most easily through a sound body.

The M. I. A. Manual, *The Gospel and Health*, should be kept within easy reach for reference, and could well be read and re-read. It sets forth the broad conceptions of the Word of Wisdom, given by the Lord in this dispensation.—W.

M. I. A. WORK

THE GOD-LIKE destiny of man requires the full and well-rounded development of all his faculties. Body and mind should be strengthened; familiarity with the gifts of our civilization, in music, art and science, should be sought, and the appreciation of all good things cultivated. Therefore, the Church encourages its members to make use of all available opportunities for advancement whether under Church or State auspices.

The auxiliary organizations of the Church provide means for progress in fields not usually touched vitally by the State, and also supply opportunities for growth in the spirit of brotherhood, characteristic of the Church of Christ.

The Sunday School is the Church school of theology. In it the principles of the Gospel are taught to all members of the Church—men and women, young and old. The Sunday School courses of instruction are many and varied to meet the needs of every Church member. For the smaller groups of the mission field such selections are made from the study courses as seem most desirable.

The Mutual Improvement Associations are centers of educational, social and recreational, as well as religious activities. Courses of study, social contacts and recreational events are blended under the religious direction of the M. I. A. The Mutual Improvement motto is "The Glory of God is Intelligence"—intel-

ligence to secure and to use in wisdom all gifts of earth and heaven for the perfecting of man. As the Sunday School is a school of theology, so the M. I. A. is a school in applied religion.

The new M. I. A. course of study for the British Mission is entitled *Spiritual Growth*. It presents in an easily understood manner some of the principles that must be used to win and maintain spiritual health. It is, therefore, really a continuation of the last manual which concerned itself with physical health. The new course of study, which should be undertaken promptly, will be enjoyed.

The Mutual Improvement Associations should lead out in the social activities of the branches. That is a privilege given them by the First Presidency. It is well for the members of a branch to come together frequently in social gatherings, for friendly understanding and good fellowship are promoted thereby. We need, and should seek the recreation that comes from social enjoyments. The evil that often accompanies social affairs can not well be present in gatherings that are opened and closed with prayer to our Heavenly Father.

Let us develop Bee Hive and M Men work among the M. I. Associations of the British Mission. They are effective means of helping and holding M. I. A. members. Those of mature age will benefit greatly by these divisions of M. I. A. activity. Bee Hive and M Men members could meet twenty to thirty minutes before or after the class work for discussion of their special problems. Can we recruit five hundred Bee Hive and M Men members?

Every branch should be preparing for the coming district M. I. A. contests. The contests already held have revealed an abundance of talent among the British Saints. Public speaking, drama, vocal and instrumental music, original essays and poems, dancing—all furnish excellent means of self-expression and development as well as recreational opportunities.

Promptness in beginning, conducting and closing the Mutual is essential to success. A brief but good preliminary program of twenty minutes, about forty minutes given to a brisk class exercise, and thirty minutes for Bee Hive and miscellaneous work can well be put into the evening.

The regular Mutual year begins in autumn and ends in spring. A special miscellaneous program will be provided for the summer months.

There should be at least one Branch M. I. A. Conference in the year. This should be held on a Sunday evening; a special program emphasizing M. I. A. work should be prepared.

Watch the Auxiliary Guide for M. I. A. hints and information.—W.

"DIME SUNDAY"

For the support of the Sunday Schools of the Church, the pupils and all others interested make small contributions once a year—on the so-called "Dime Sunday." Every enrolled member is asked to give five pence—the equivalent of the American dime—or as much thereof as he or she can afford, and only as much as can be afforded.

Sunday, November 4th, 1928, has been designated "Dime Sunday." On that day individual envelopes will be supplied into which the donations may be placed.

Officers and teachers of the Sunday Schools should encourage the members to show their loyalty to their Sunday School by making their small contributions on "Dime Sunday." The gift will help advance the Sunday School cause; and the spirit of the gift will enlarge the soul of the giver.—W.

OUR GENEALOGICAL CLASSES

Forty classes in genealogy, organized during the last six months, are joyfully becoming acquainted with the glorious doctrine of universal salvation, and the simple methods of genealogical research by which the records of our dead are assembled.

It is recommended that these classes meet on the Sabbath day, just before or after one of the regular meetings. The attempt is being made throughout the Church to confine all regular Church meetings to Sunday and one week day evening.

It is further recommended that the genealogical classes secure permission from the branch presidents to conduct the exercises one Sunday evening in the year. At this Branch Genealogical Conference a carefully prepared program dealing with Salvation for the Dead and Genealogy should be presented.—W.

THANKS TO THE "BAPTIST TIMES"

Our greetings to the *Baptist Times*! The article on Salt Lake City and the Latter-day Saints by Dr. W. Y. Fullerton, published in the August 23rd issue of the *Baptist Times*, is fair and truthful. The slight inaccuracies are such as might easily be made by one not familiar with a strange creed. We ask no more than to have the truth told about us; then let every man form his own opinion. Progress needs the light of truth. Intolerance and bitterness are unworthy of the followers of Jesus Christ.

To Dr. Fullerton and the *Baptist Times*—our best thanks!

"At Salt Lake City"

BY DR. W. Y. FULLERTON

"It is the last Sunday afternoon of July and I find myself, of

all places in the world, in Salt Lake City, the seat of the Latter-day Saints. Only forty per cent. of the population, however, are Mormons; nearly every other denomination is represented: this morning I worshipped, with profit, in one of the four Baptist churches of the city, and having just returned from the afternoon service in the Mormon Tabernacle, I venture to set down a few of my thoughts on the whole situation.

"The Tabernacle is a unique building. A perfect ellipse, it resembles a giant whale, or a great airship resting on the ground. It holds eight thousand people—more at a crush—it has a sloping floor, a gallery pitched much too high, an orchestra, and one of the finest organs in the world. The acoustics are said to be so perfect that a pin dropped at one end can be heard at the other, but that has not lessened the need of a microphone and a loud speaker which have been installed. Each day at noon there is an organ recital for forty minutes. I have been at two of these and have been charmed with the instrument and with the performer. All rise at the start for the American National Anthem. Classic music follows and in the middle of the morning a quartette sings two verses of the favourite Mormon hymn, which I will transcribe later on. About two thousand people have been present each day.

. . . .

"There are fourteen doors in the Tabernacle, and even if crowded, it can be emptied in four minutes. There are no nails in the dome, for the pioneers who built had none, so they bound the wooden arches together with cowhide and with wooden pegs. Near the Tabernacle, in the delightful quadrangle reserved for Mormon headquarters, is the Temple, a much more pretentious building which took forty years to erect. It is not used for public worship but for the ordinances of the Church. Only Mormons in good standing are permitted to enter its sacred precincts, and this implies, amongst other things, abstinence not only from intoxicating drink, but from tea, coffee and tobacco.

"It is said that a thousand persons are engaged in the services of the Temple, which include definite prayers for the living and for the dead, baptisms and marriages. The Mormons now conform to the law of the land and reprobate polygamy, not because they believe it to be wrong, but because they are, as Mormons, obedient citizens. Brigham Young, their great leader in their trek west, whose name seems to be even more greatly honoured than the name of their prophet, had nineteen wives and fifty-two children, and not content with that he adopted two more. Evidently a man of far vision and, I should say, ruthless will, he planned the city before a single house was built, laying its streets out east and west, north and south; each street 132 feet wide, with 16 feet of side-walk on each side. Salt Lake City excels even Melbourne

in its wide thoroughfares. As at Johannesburg, the first log house built by the pioneers is preserved as a sacred relic.

"It was on July 24th, 1847, that the Pilgrims first entered the plateau, which, surrounded by mountains, is 4,400 feet above the level of the sea. By irrigation and an expenditure of immense labour they have literally made the wilderness to blossom as the rose. Salt Lake itself is sixteen miles from the city, and its waters are about 25 per cent. saline, so that, like the Dead Sea, the only other water of the kind in the world, it prevents bathers sinking, but equally, if they get their heads underneath, it makes it difficult to rise again.

THE MORMON FAITH

"The faith of the Latter-day Saints is that Joseph Smith, an insignificant lad, was chosen of God to restore the Church of Christ prior to His expected Advent; that to him was given the right to reappoint the ancient order of priests, and that in subsequent revelations, when the Lord Himself is said to have appeared to him, and some of the Apostles, he was instructed more clearly in heavenly things. They believe that men have existed before they are born, and will, of course, exist afterwards—this life is an interlude of experience. One of the sayings be; and men are, that they might have joy.' Another, much of their prophet, often quoted, is: 'Adam fell that men might more worthy of acceptance, is: 'The glory of God is intelligence.'

"Marriage in the Temple seals man and wife for eternity as well as for time, although my guide was somewhat perturbed when I asked before a crowd of people what would happen if a widow married again. He fell back on Christ's words to the Sadducees about the woman who had seven husbands, and though not quite at ease, suggested that the subsequent families would be raised up to the first husband, which seemed to me rather hard on the second. Marriages outside the Temple are only for time, not for eternity.

"Baptism is by immersion. Indeed, the Book of Mormon, which I have been reading with some care these days, especially the account it gives of an exodus from Jerusalem of a company of the faithful in the year B.C. 600 and their flight across the sea to America, tells of Alma baptizing Helam, and baptizing himself at the same time. 'And after Alma had said these words,' we read, 'both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit.' 'And after this manner he did baptize every one that went forth to the place of Mormon; and they were in number about two hundred and four souls' (Mosiah 18: 14-16).

"Later on, in the last section of the book, it is written concerning present faith: 'Little children need no repentance, neither baptism.' 'Behold I say unto you, that he that supposeth that

little children need baptism is in the gall of bitterness and in the bonds of iniquity.' 'And he that saith that little children need baptism denieth the mercies of Christ, and setteth at nought the atonement of Him and the power of His redemption.' And there is more to the same intent (Moroni 8, 11-22).

"The Mormons have no difficulty in interpreting 1 Cor. 15:29: 'Else what shall they do which are baptized for the dead.' For believing that baptism is necessary to salvation they literally baptize living persons as proxies for some who have passed over. From what I can gather, though they do not practise spiritism, there is at present in the Temple a blind man who is said to receive messages from beyond, and if the dead desire baptism then volunteers amongst the living are baptized on their behalf. It is all very weird and mystic. I was told of a boy of eight (and no child is baptized before that age) who was baptized six times for six relatives who had lived in Virginia before the Mormon revelation; and he declared that he was quite prepared to be baptized again.

"In the Temple there is a great font, resting, as in Solomon's Temple, upon twelve golden oxen. In this the baptisms are received, both for the living and for the dead.

"As in the Salvation Army, there is a mixture of religion and business which at least makes Mormonism a practical thing. The result is real, but like the cures at Lourdes, which are also often real, the whole thing rests on an illusion. In neither case need we think of fraud. But here is this great city girdled with mountains much more really than Jerusalem, which would never have been but for the Mormon faith, and in other cities are arising other temples (there is indeed a body of Reformed Latter-day Saints), and Mormon missionaries in all lands claim they have at least 500,000 members. It is a strange world.

"The first verses of the Mormon hymn are :—

Arise, O glorious Zion,
Thou joy of latter days,
Whom countless Saints rely on,
To gain a resting place ;
Arise and shine in splendour,
Amid the world's deep night.
For God, thy sure defender,
Is now thy life and light.

Let faithful Saints be rearing
The city of our Lord,
On mountain tops appearing,
According to His word.
A sought-out habitation,
By men of truth and faith—
A covert of salvation.
From ignorance and death.

"In the Temple area here in Salt Lake City there is the Sea Gull Monument, a striking column with a great sea gull on top and four beautiful bronze bas-reliefs, the work of Mahonri Young, a grandson of Brigham Young, a well known sculptor of New York. It recalls a thrilling story. The first panel shows the settlers beginning agriculture; the second a plague of crickets which appeared in the month of May, 1848, and attacked the growing wheat. The people were in despair; they tried to combat the pest, as in the East they tried to destroy locusts, driving them into ditches and setting them on fire. All to no purpose. It seemed that their doom was sealed, and they knew that hundreds of other immigrants were on the way. At their wits' end they cried, as God's people always cry, to the Lord in their distress, and He saved them out of their trouble. While the stricken people waited, there came from the islands of the Great Salt Lake myriads of sea gulls. At first the people were filled with fear that a new enemy had appeared. But the snow-white birds were their deliverers; they pounced upon the black crickets, gorged themselves, regurgitated, and kept on devouring their spoil. The people stood in awe. It was a miracle they had witnessed, and having destroyed the plague, the birds flew back to their island homes. Nobody is now allowed to kill a sea gull. On the pedestal of the monument, describing the sculpture, it is justly said: 'The birds seem to jump into life and to assume a psychological significance of the greatest importance. The gull monument is one of the most beautiful and striking pieces of sculpture in the world.' There is the added merit that the story is true."

HILL FARM TO-DAY

(*Concluded from page 647*)

Hill Farm was not all they recognized by the photo. The *Juvenile*, which was freely passed around, was printed in Salt Lake City, and Brigham Young's name appeared on its pages in bold type—which name connotes much to the inhabitants of that region. Word quickly spread—as word will spread in villages, and elsewhere—that someone was inquiring for places visited by Brigham Young. An interested group—transient hop-pickers, and residents—gathered and whispered. Century-old tales were resurrected and aired. No attempt was made to conceal the fact that the stranger was a "Mormon" missionary—much to the consternation of a few who had "confidentially" related to him some shady rumours of former years, before they were aware of his identity.

The farm was reached and audience sought with the master of the house. He came—a well-dressed, upstanding, tolerant, obliging young man of about thirty. The photograph mentioned before, and accompanying explanations, called forth surprise,

warm interest and a pressing invitation to step in and meet the lady of the house—the gentleman's young wife. This couple—modern in every particular—had heard the village rumours concerning previous "Mormon goings on" in their home. They wanted facts. Facts were given them.

In answer to earnest inquiry they were assured—as it seems every new inquirer into "Mormonism" must be assured—that polygamy is not practised among the Latter-day Saints to-day.

Since more pretentious living has become the vogue in farmerdom, the interior of the house has been altered much, and the arrangement that existed in the days of John Benbow cannot now be determined with any degree of certainty. Tradition has it, however, that some old "branch records" were hidden in a particular place in a particular wall. To satisfy a certain feminine curiosity the lady of the house has decided to have that portion of the wall demolished when next it is papered, to prove or disprove the rumours. She was assured that the odds are strongly in favour of disproving them.

An inspection tour of "that pool of water" was then conducted by the master of the house. It had been rumoured, he stated seriously, that formerly the "Mormons" had actually submerged people in there as a religious rite. Was it true? It then became a "Mormon" missionary's pleasant duty to explain that baptism by immersion is still practised in the Church of Jesus Christ just as it was in Biblical times. It seems strange that people who have access to the holy scriptures should ask if baptism by immersion is really required for admittance into the Church of God!

MANCHESTER CONFERENCE

THE SEMI-ANNUAL CONFERENCE of the Manchester District was held in the Philanthropic Hall, Hamnett Street, Hyde, on Sunday, September 30th, 1928. A large attendance of members and inquirers was the result of an advertising campaign that extended throughout the District.

Those in attendance included Mission President John A. Widtsoe, Sister Leah D. Widtsoe, Elders Ralph V. Chisholm and Weston W. Taylor from Mission headquarters in Liverpool, President Cecil B. Kenner of Sheffield District, President L'Etrenne Andelin of Liverpool District, President Benjamin R. Birchall of Free State District, President J. Rulon Doxey and Elders Alma R. Wakeling, LaMont A. Bentler, Wendell V. Bramwell, Cecil H. Toone, John W. Southwick, Lysle P. Monson, Hector P. Sadler, E. Glenn Taylor, William A. Dawson and Melvin L. Condie of the Manchester District.

President Widtsoe conducted a class recitation in the morning service on the subject "Jesus and the Centurion"—Matthew 8: 5-13—in which the whole congregation took part.

In the afternoon session President J. Rulon Doxey read the District activity report for the past six months, which showed that the District is in a favourable condition through the constant efforts put forth by the missionaries and resident members.

During the day President J. Rulon Doxey, Elders Alma R. Wakeling, LaMont A. Beutler, Wendell V. Bramwell, President Cecil B. Kenner and President L'Etrenne Andelin spoke and bore witness of the restored Gospel.

The time of the evening session was occupied by Brother Benjamin R. Birchall, Sister Leah D. Widtsoe and President John A. Widtsoe. Brother Birchall related how he was converted to "Mormonism" after having tried to convert the "Mormons" in Utah to his belief.

Sister Widtsoe encouraged her sister workers, and left her testimony, which was inspiring.

President Widtsoe, the last speaker, averred that the "Mormon" people are doing more for the education of their youth than any other religious organization, according to population. His testimony was one that gave encouragement and inspired activity.

Splendid musical selections were rendered by local members and friends. A general meeting was held for holders of the Priesthood and auxiliary workers in the afternoon. A reporter from the *North Cheshire Herald* was in attendance. Splendid articles have appeared in print before and since the conference.

On the following day, Monday, October 1st, the missionaries, with President and Sister Widtsoe, convened at the Manchester Chapel.

ALMA R. WAKELING, District Clerk

DEATH

GILL—William Gill, husband of Sister Mary Gill of the Carlisle Branch, Newcastle District, died on September 4th, at the age of sixty-two, Funeral services were conducted at the Carlisle Cemetery Chapel on September 8th by President Charles E. Alsop, who also spoke. Elder Fred L. Finlinson dedicated the grave. Mr. Gill was a loyal friend to the missionaries.

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